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"FRIENDLY READER—

The labors of the servants of God ought always to be precious in the eyes of His people and for that reason the very fragments of their services are not to be lost, but to be gathered up for edification."—*William Penn*, 1711.

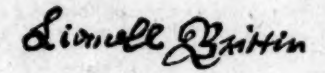
"The leading purpose of the historical student of our time is to ascertain what is the truth, and, having found it, to express it, clearly, concisely and fearlessly. Following his inquiries back to original sources, he is often amazed that so much of what has passed current as history and been copied from one writer to another is erroneous."—*Dr. W. F. Poole, LL. D. President Am. His. Asso. Papers of the Association, Vol. III* p. 278.

The thoughts embodied in the above declarations are the animating sentiments guiding THE RESEARCHES in its work of bringing to the attention of Catholics the record of the servants of God clerical and lay, who have in the past planted the Faith throughout our land or been distinguished for good to mankind and to the honor of the country.

The RESEARCHES in the fourth year under its present management is fully equipped for service in this field of Catholic endeavor, useful, we hope, to the Church in its progressive mission in this Heaven favored land. In maintenance of its purpose THE RESEARCHES has won a support which, problematic at all times, was considered impossible to secure, so great was the alleged apathy of our people concerning historical investigation Happily we had faith in the people. Time has proven our confidence well placed. Catholic American history is of interest to them. They but require that it be presented in an aspect gleaming with TRUTH and sincerity and devoid of religious and national glamour.

We have not sought by Episcopal approbations, or the recognition of talented laymen and priests to gain for the MAGAZINE a support extraneous of the merit which it would possess in the minds of each one to whom it might be presented or its character made known.

We are proud to say, however, that three-fourths of the Hierarchy are among its patrons. While that is an encouragement to us, the purpose of the RESEARCHES and its fidelity to TRUTH must be the cause for which we wish practical support to be given.



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## PENNSYLVANIA'S FIRST CATHOLIC CONVERT.

Pennsylvania, "the American Sanctuary" of pre-Revolutionary days, was truly such to Catholics as well as all others who settled within the Province founded by William Penn. Penn followed the Catholics Lord Baltimore and Sir Edmund Plowden, in making Religious Toleration a "fundamental" of his Province. "Yet in the matter of liberty and privileges," he proposed "that which was extraordinary," as he wrote Turner, Sharp and Roberts, April 5th, 1681, "in proposing, securing, defining and maintaining" that principle embodied in the Frame of Government adopted at Chester, December 10th, 1682, that "All persons living in this Province shall in no way be molested or prejudiced in their religious persuasion or practice, or in matters of faith or worship."

This declaration has never been darkened by a statute of Pennsylvania debarring Catholics from the public practice of their religion. This cannot be said of the Catholic founded Colony of Maryland, after the Catholics, in Cromwellian and later days, were debarred from the public exercises of their religion and, when permitted, were restricted to "private houses."

These references are made to set forth more evidently the greatness of William Penn, and to win for him that appreciation of his character which a Protestant writer (Watson) misled Catholics into withholding by the belief that though Penn declared Religious Toleration for all, yet, enthusiast as he was for its propagation, he did not mean that Catholics, the hated and hunted people of his time, should, in this Province, enjoy that which in England they could not have; that he was a follower of Cromwell whose allowance of religious liberty did not mean toleration of "the Popish Mass."

But with Penn's avowed detestation of the religious principles and practices of Catholics, he declared: "I dare not deny others what I claim for myself; I mean liberty for the exercise of my religion, thinking faith, piety and Providence, a better security than force, and if the Truth cannot prevail with her own weapons, all others will fail.—(*Hax. Reg.*; Vol. II, pp.

29-30), for," said he, "I abhor 'destroying them that differ from me for God's sake,' and by 'liberty of conscience' I mean a free and open profession and exercise of one's duty to God, especially in worship." and in doing so, cited instances of the Catholics granting Toleration.—(*Janney's Penn*, p. 280, 2d ed. 1882.)

Penn defined his plan thus: "I went thither to lay the foundation of a free colony for all mankind that should go thither, more especially those of my own profession. Not that I would lessen the civil liberties of others because of their persuasion, but screen and defend our own from any infringement on that account."—(Penn to Mompesson, 12, 17, 1704-5.)

So when Penn's foundation principles for his "holy experiment" were made known, Catholics were among the numbers of those of the many religious professions who availed themselves of the opportunities which the new Province was believed to afford to all who undertook the hardships in order to enjoy freedom in religion and to promote worldly welfare as well. Or as *Frame's True Relation* expressed,

"Each man here truly serves his God
Free from the persecutor's rod."

Such being "the American Sanctuary," some account of the first convert to our Faith may be of interest.

On February 14th, 1707-8, Rev. John Talbot, Episcopal minister of St. Mary's Church, Burlington, N. J., then at Westchester, N. Y., wrote to Rev. George Keith, then in Connecticut: "I saw Mr. Bradford in New York. He tells me that Mass is set up and read publicly in Philadelphia, and several people are turned to it, amongst which Lionell Brittin, the church warden, is one and his son is another. I thought Popery would come in amongst Friends, the Quakers, as soon as any way.—(*Doc. His. P. E. Church, U. S. Church Documents*, CONNECTICUT, Vol. I. p. 137. Jas. Potts, Publisher, 1863.)

On the 10th January he had written the (London) Society for the Propagation of the Gospel:—"Arise, O Lord Jesus Christ, and help us and deliver us for Thine honor. . . . There's an Independency at Elizabethtown, Anabaptism at Burlington, and the Popish Mass at Philadelphia. I thought the Quakers would be the first to let it in, particularly Mr. Penn, for if he has any religion 'tis that. But thus to tolerate all without control is to have none at all."—(*Hill's His. Ch.* Burlington.)

This is the earliest direct evidence of the celebration of Mass in Philadelphia.

The statement made by many and appearing in our school histories and other Catholic works that, Mass was said in Philadelphia in 1686 is founded on a misunderstanding by annalist Watson, of the word "priest" in a letter of William Penn to his steward, James Harrison, in which he said when writing from London for specimens of the product of the Province: "You can get fine shad from the old priest," This shad-selling "priest" was Fabricus, the Lutheran Minister of the Swedish Church. The Quakers called all ministers of any denomination "priests," as there are innumerable examples to prove.

This Mass at which Lionell Brittin was received into the Church was, most probably, celebrated about Christmas 1707, for the date January 10th 1707-8 shows it was but a recent occurrence.

It was this Mass and its circumstances which the Episcopalians reported to London against Penn, who was there heavily burdened with debt on account of the Province and endeavoring to arrange with the government terms of transfer of his proprietory rights so as to gain relief.

On 7th month (then September) 29th, 1708, Penn wrote to James Logan, his confidential agent and friend: "Here is a complaint against your government that you suffer public Mass in a scandalous manner. Pray send the matter of fact, for ill use is made of it here."—(*Penn and Logan Correspondence*, Vol. II, p. 294.)

Watson, the annalist of Philadelphia, adds to this extract the following: "And in a subsequent letter he (Penn) returns to it in these terms: 'It has become a reproach to me here with the officers of the Crown that you have suffered the scandal of the Mass to be publicly celebrated.'"

Since Watson so wrote the Pennsylvania Historical Society has published the correspondence and no such letter is given. I have made search among Penn's unpublished letters in the Society and found no such letter. (See *William Penn, the Friend of Catholics; Records Am. Cath. His. Society*, Vol. I, p. 70 *et seq.*) When Penn wrote the letter, 7th, 29, 1708, he was in Fleet Street jail, London, for debt on suit of the Fords.—(*Janney's Penn*, 506-8.)

This event of the conversion of Lionell Brittin and "several others," was an important one. The Church of England people were always Penn's enemies and had no favor to show to this new-fangled notion of granting to

all liberty in matters of religion. They were striving to have their Church established here and were ever seeking to have Penn's Province taken from his authority as proprietor and, for two years, succeeded (Oct. 1692–Aug. 1694), when it was placed under the jurisdiction of Governor Fletcher, of New York. That they did not have spiritual supremacy here they considered "persecution." The clause in his Charter which gave the right to twenty or more members of the Church of England to request the Bishop of London to send a minister was not making the Church "established" in the province as far as it could well be, as some of our Catholic writers have claimed, but is rather to be regarded as obliging Penn to give to Episcopalians that which they would not give Quakers or Catholics in England—religious liberty—in case he should attempt to restrict their religious liberty in the new Province contrary to his profession. The desire of the Bishop seems to have accorded with the views of the committee drafting the Charter as they desired "the Lord Bishop to prepare the draft of a law to be passed in Pennsylvania for the settling of the Protestant religion."—(*Hazard's Annals*, pp. 486–7.) But Penn objected to this and so it was agreed that the Bishop should send "a preacher" when twenty or more inhabitants petitioned for one. The liberty they would not grant they were fearful another might deny them. It was declared they were "persecuted." Penn, through Logan, endeavored to obtain their statements that such was not the case, but in vain.

On 2d, Tenth month, 1701, James Logan wrote to Penn: "I can see no hopes of getting material subscriptions from those of the Church against the report of persecutions, they having consulted together on that head, and as I am informed, concluded that not allowing their clergy here what they of right claim in England, and not suffering them to be superior, may justly bear that name."—(*Penn and Logan Correspondence*, Vol. I, p. 65.) So it was "persecution," because they were not in a position to "persecute" others as they were in England and the Colonies.

Penn was constantly subject to the "malicious watchfulness of enemies," who reported all manner of occurrences to London so as to embarrass him in his negotiations for the sale of his rights to the government by which he would get relief from his pecuniary troubles. He wrote to Logan on the 10th, First month, 1703–4: "I offered the Lords Commissioners the other day either that we might be bought out or have liberty to buy out our turbulent churchmen, and they wished it were so; the latter, they said."

At the time of the conversion of Lionell Brittin and others, the public celebration of Mass was not permitted in England or in any other American colony. It is worthy of note that at that time Pennsylvania was the only place in all North or South America where a Christian was allowed or did publicly worship God in the manner he believed proper. In Catholic-founded Maryland this was not permitted to Catholics after 1692 and, after 1704, priests were only permitted to celebrate Mass in private houses. Protestants were not permitted to publicly worship in the immense territory of Canada, Louisiana or Florida, nor in South America. Thus one hundred and eighty-two years ago Philadelphia was alone the home of Religious Toleration in all North or South America; perhaps in the world.

This was Pennsylvania's proud position when Lionell Brittin and several others became converts to Catholicity, and in such a public manner that the news of the conversion became the topic of the colonies, and the special news to England to damage Penn.

Brittin was a well-to-do and a well-known citizen.

"Of the arrivals in the Delaware in 1680, several made their homes in Bucks county, among whom were Lionell Brittin, Samuel and William Dark, and George Brown. Brittin, a Friend, and a blacksmith from Alny, in Bucks, England, the first to arrive, settled on 200 acres in the bend of the river, at the upper corner of the manor which Penn patented to him in 1684. A daughter died on the way up the river and was buried at Burlington. Another daughter, Mary, born the 13th of June, 1680, was, as far as is known, the first child of English parents born in Bucks county, or probably in the State. His name is on the panel of the first grand jury drawn in Bucks county, June 10th, 1685. He probably left this county and removed to Philadelphia in 1688, which year he conveyed his real estate in Falls (township) to Stephen Beakes, for £100. He is noted in our early annals as the first convert to Catholicism in the State. He assisted to read Mass in Philadelphia in 1708, and was a church warden in the same year. He died in 1721, and his widow in 1741."—(*His. of Bucks Co. Pa.*, by Davis, pp. 37-38, ed. 1870.)

The *first* to arrive, father of the *first* child, on the *first* panel of jurors and the *first* convert to the Church.

Brittin arrived in the ship "Owner's Advice," George Bond, Master, and settled in Bucks county, June 4th, 1680.—(*Hazard's Annals*, p. 483.) The daughter buried in Burlington, N. J., was Elizabeth.

For 1685 we find the following record:

1685, 15th July.—LETTER OF ATTORNEY. Andrew Robeson constituting Lionell Brittin, of the County of Bucks, in the State of Pennsylvania, his attorney to take and receive a deed from Thomas Rudyard for 5000 acres of land.

Recorded in Deed Book E., 1, Vol. 5, page 121.

Brittin removed to Philadelphia in 1688. He severed his connection with the the Friends [*Chronicles of Plumsted Family*, p. 40], and became, we believe, one of the Church of England.

In the first tax list of Pennsylvania, 1693, he is assessed at £150, or a tax of 12 shillings and 6 pence. Not many were higher assessed. This was the first general tax levied in our State and was assessed at one penny in the pound "for support of the government."—(*Pennsylvania Magazine*, March 1884.)

Brittin, after removing to Philadelphia, purchased much property. The following brief extracts from the records of his transactions will be of interest and of local value:—

1688, 18th of 2d month.—DEED POLL. Thomas Briston to Lionell Brittin, assigning his rights in a certain Lease of fifty-one years of a lot of ground on Front street. Beginning upon Isaac Pearson's ground, leased of the said Robert Turner, to the Eastward bounded with 16 feet of Delaware Front street; bounded to the South with 34 feet, part of said lot; West with 7 feet, part of said lot; Northward upon the said Isaac Pearson with 24 feet to the first place of beginning.

Recorded D. 4, page 233. Ex. Rec, No. 8, page 14.

1688, 4th of 12th month.—DEED POLL. Benjamin Chambers to Lionell Brittin, in fee for lot bounded Eastward with Delaware Front street; Southward with lot of widow Ball; Westward with Second street, and Northward with Benjamin Chambers' lot, containing in breadth 25 feet, and in length 426 feet.

Acknowledged 4th month, 4th, 1689. Recorded 15th May, 1697. Ex. Record No. 7, page 37.

1693, 12th April.—DEED. Benjamin Chambers to Lionell Brittin, blacksmith, for a lot of land situate on Delaware Front street, in Philadelphia, containing in front 25½ feet, and in length 426 feet. Bounded East by Front street; South by William Wade's lot; West with Second street; North with Joseph Phipps' lot. Also, another lot on said Front street 25½ feet front by 426 feet deep. Bounded North by Wm.

Wade's lot; East with Front street; South with James Hamerly's lot; West with Second street. Also, 6 feet of a lot of land adjacent, bounded North with William Wade's lot; East with Second street. Also, 6 feet of an adjacent lot, bounded North with William Wade's lot; East with Front street; South with the rest of James Hamerly's lot, and West with Second street.

Acknowledged 7th March, 1694-5. Recorded 15th May, 1697. Ex. Record No. 7, page 38.

1695, 28th February.—DEED. William Markham to Lionell Brittin, for all that lot of ground fronting upon the Second street from Delaware, containing in breadth 20 feet, and in length 132 feet. Bounded Eastward Second street; Southward with William Markham's ground; Westward with Strawberry alley, and North with part of the ground belonging to the Trustees of the Meeting of the people called Quakers and the ground lately belonging to Peter Charles and now in the possession of of said Lionell Brittin. Under the proportionate part of 5 shillings sterling.

Acknowledged 5th March, 1695-6. Recorded 12th of Third month, 1698. Ex. Record No. 7, page 200.

1695, 5th October.—DEED POLL. Peter Charles to Lionell Brittin, for lot of ground near the market place in Philadelphia, containing in breadth 25 feet, and in length 66 feet. Under the yearly quit-rent of one English shilling.

Acknowledged 5th March 1695-6. Recorded 12th Third month, 1698. Ex. Record No. 7, page 201.

1695, 5th October.—DEED POLL. ENDORSED on Deed from Markham to Charles, Peter Charles to Lionel Brittin. Lot of land on Second street, beginning at 80 feet distance to the Southward of the South corner which the High street makes with the Second street, from thence 25 feet Southwardly fronting the Second street and extending backwards towards Strawberry alley at right angles from the said Second street 66 feet.

Acknowledged 5th March, 1695-6. Recorded 12th of Third month, 1698. Ex. Record No. 7, page 199.

1706, 20th July.—DEED POLL. Henry Carter to Lionell Brittin, in fee for two certain pieces of ground situate in the City of Philadelphia, one of which pieces contain in breadth 12 feet and 6 inches, and in length 62 feet. Bounded Eastward with Second street from Delaware river bank;

Southward with the lot then of Abel Coffey; Westward with an alley 6 feet wide crossing his whole lot, and Northward with the lot then of Edward White, but late of John Newman. The other of the said pieces of ground contains in breadth 12 feet 7 inches, and in length 62 feet. Bounded Eastward with the said 6 feet of ground, so as aforesaid intended for an alley; Southward with the ground then of Richard Hill, but now in the tenure of the said Lionell Brittin; Westward with Strawberry alley, and Northward with the said lot then of Edward White.

Recorded in Deed Book B. 3, page 209.

1706, 30th July.—DEED. Henry Carter to Lionel Brittin, for a piece of ground situate in Philadelphia, containing in breadth 5 feet, and in length 62 feet. Bounded Eastward with Second street; Southward with the house and ground then of Abel Coffey, but now of Martin Jervis; Westward with the said intended 6-foot alley, and Northward with other ground of Henry Carter.

Recorded in Deed Book B. No. 3, page 216.

1706, 28th August.—DEED POLL. Richard Hill to Lionell Brittin for two certain pieces of ground (being part of the ground so as aforesaid intended to be laid out for an alley). One of which pieces contains in breadth 6 feet, and in length 12 feet 6 inches. Bounded Northward with the ground of John Newman; Eastward and Westward with the aid Lionell Brittin's ground, and Southward part with Richard Hill's ground and part with the other two pieces of ground hereinafter mentioned. Which said other piece of ground situate on the South end of the last-mentioned piece contains in breadth 3 feet, and in length 5 feet. Bounded Northward with the last-mentioned piece of ground; Eastward with a lot of ground in the tenure of the said Lionell Brittin and Southward and Westward with the said Richard Hill's ground.

Recorded in Deed Book B., Vol. 3, page 171.

1706, 30th September.—DEED POLL. Richard Tucker to Lionell Brittin, for a lot of land in Philadelphia. Bounded Northward with Thomas Harding's lot; Southward a vacant lot; Eastward with Strawberry alley, and Westward with Thomas Harlow's lot, containing in length 82 feet, and in breadth 32 feet.

Book B., 3, 173.

1706, 29th October.—DEED. Richard Hill to Lionel Brittin, for a certain piece of ground (being part of said ground intended to be laid out for an alley), containing in breadth 3 feet, and in length 25 feet. Bounded Northward with the ground of Lionell Brittin; Eastward with the said Richard Hill's ground; Southward with Strawberry lane, and Westward with the lot then of Robert Tate, but now of Lionell Brittin.

Recorded in Deed Book B., 3, page 220.

1706, 30th October.—DEED. Robert Tate to Lionell Brittin, for a certain piece of ground situate in Philadelphia. Containing in breadth 25 feet, and in length 62 feet. Bounded Eastward with the said Lionell Brittin's ground; Southward and Westward with a 16-foot lane called Strawberry alley, and Northward with Lionell Brittin's ground.

Recorded in Deed Book B., No. 3, page 225.

1707, 18th June. DEED. John Swift to Lionell Brittin, for a lot of land situate in the West side of the Second street, in Philadelphia, containing in breadth on Second street 34 feet, and running Westward from Second street 303 feet in length. Bounded North by Philip Howell; South by Thomas Jones, now Parsonage land, and Eastward with Second street.

Acknowledged 3d of Fifth month, 1707, E. 3, Vol. 6, page 156.

1707, 1st August.—DEED. John Mifflin to Lionell Brittin, in fee for a certain brick messuage and lot of ground, containing in breadth fronting on High street 16 feet, and in length fronting on Second street 49½ feet. Bounded East by John Mifflin, 16 feet from the East side of Second street; South with John Mifflin's ground at the extent of 49½ feet from the South side of High street; West with Second street, and North with High street. Under the yearly rent of 6*d*.

Acknowledged 14th of Third month. Recorded in E. 3, Vol. 6 page 197.

1707, 16th August.—DEED. Philip Howell to Lionell Brittin. Lot of land containing in breadth 51 feet, and in length 303 feet West side of Second street. Bounded North by David Powell; East with Second street; S. with lot late of John Swift, but now of Britton and West, with butt ends of Third street lots.

Acknowledged 1st of Seventh month, 1707. Recorded in Deed Book E. 3, Vol. 6, page 206.

1707, 10th December.—DEED. Lionell Brittin to Daniel Ridge. By this deed the said Lionell Brittin, in consideration of natural love and affection who he did bear to his daughter, Rebecca Kearney, wife of Philip Kearney, of Philadelphia, mariner, and also his grandchildren therein named, did grant and convey unto Daniel Ridge all the said seven lots of ground hereinabove described, with the messuage or tenement erected and built upon the first-mentioned piece of ground; and, also, the warehouse erected upon the piece of ground by the last erected indenture mentioned. To hold the same in trust for the use of Lionell Brittin and Elizabeth, his wife, during life and the life of her survivor, then to the use of Rebecca Kearney for life, and after her decease to the use of Mary Kearney, one of the granddaughters of the said Lionell Brittin and one of the daughters of the said Philip Kearney and Rebecca, his wife, and the heirs of the body of the said Mary lawfully begotten in default of such issue to Philip Kearney, son of Michael Kearney, by his wife, Joanna, another daughter of Lionell Brittin.

Recorded in Book B., 3, page 360.

1708, 19th December.—DEED. James Jacobs to Lionell Brittin, for a messuage wharf and lot of ground, containing in breadth 30 feet, and in length into the river to the extent of 254 feet from the East side of Delaware Front street. Bounded Southward with High street wharf and ground; Westward with King street.

Acknowledged 31st December 1708. Recorded in Deed Book E. 4, page 246.

1711, 6th May.—DEED. Abel Cottey to Lionell Brittin. Lot of ground and messuage or tenement, containing in breadth 25 feet, and in length 100 feet on the West side of Delaware Front street, beginning at the North (front) corner of the lot then of Samuel Richardson, then along the said Front street 25 feet, and so backwards in depth 100 feet.

Acknowledged 18th June, 1711. Recorded in Deed Book E. 6, page 206.

1713, 12th December.—DEED. Lionell Brittin, merchant, and Elizabeth, his wife, to Randel Janney in fee for a lot of ground situate on the West side of Second street from the River Delaware, containing in breadth on said street 34 feet, and in depth 299 feet. Bounded Southward with the Parsonage house; Westward with back lots; Northward with the above-described lot, and Eastward with Second street.

And also a certain other lot, part of the lot sold by Philip Howell to Lionell Brittin, containing in breadth 27 feet or thereabouts, and in length 299 feet, and is bounded Southward with the last above-described lot; Eastward with the said Second street; Northward with the remainder of the said lot now sold to Edward Gloves, and Westward with the back lots, both of which lots contain in breadth on the said Second St. 50 feet, be the same more or less, and in breadth over against the Parsonage School-house 57 feet, be the same more or less, and in breadth at the lowest end 58 feet, be the same more or less, and in length 29 feet, be the same more or less. Reserving a ground rent of £9 lawful money of America, on 25th March and September.

Witness signature proved 24th December, 1746. Recorded 11th July 1747, G. 7, 462.

1715, 14th June.—DEED. Samuel Richardson to Lionell Brittin, shopkeeper, this deed is a release of a rent of 30 shillings yearly out of a lot of ground with messuage and wharf thereon, containing in breadth 30 feet, and in length into the River Delaware to the extent of 250 feet from the East side of Delaware Front street. Bounded Eastward with the river at the said extent; Southward with High street wharf and ground; Westward with a 30-foot cartway, lately called King street, and Westward with lot late of John White.

Proved 23d May, 1750, by subscribing witness. Recorded August 7th, 1750, G. 12, 348.

Following the above deed is a conveyance from Elizabeth Brittin, widow of Lionell Brittin, to her grandson, Philip Kearney, for the same lot.

1715, 26th Oct.—DEED. Jos. Harrison and wife, John Harrison and wife, Daniel Harrison and wife, Samuel Shourds and wife, and Mary Harrison to Lionell Brittin of said city, shopkeeper, for a lot of ground in the City of Philadelphia, containing in length 200 feet, and in breadth 27 feet. Bounded Northward by High street; Eastward with Ebenezer Lagres lot; Southward with Joshua Carpenter's lot and Westward with other ground of the said Joseph Harrison. And also another lot adjacent to that above mentioned, containing in length 100 feet, and in breadth 9 feet. Bounded North with High street; Eastward with the above-described lot; Southward and Westward with said Joseph Harrison's ground. Also with one other lot of ground, containing in

length 100 feet, and in breadth 1 foot. Bounded Northward with the South end of the last above-described lot; Eastward with the first above-described lot; Southward with Joshua Carpenter's ground, and Westward with the back end of the three lots formerly belonging to William Snead. To hold the same for one year.

Proved 12th May, 1759, by Charles Brockden subscribing witness. Recorded same day in Deed Book H, No. 9, page 532.

The conveyance last above abstracted is a lease for a year and was generally followed to a release, but this does not appear. The deed preceding this lease is from Joanna Kearney, a granddaughter of Lionell Brittin. And the deed subsequent to the said lease is from Elizabeth Brittin, widow of Lionell Brittin, to Eliza Kearney, another granddaughter.

1716, 20th of 9th month, November.—PATENT. William Penn to Lionell Brittin, in fee for a lot of ground in the High street in the City of Philadelphia, containing 66 feet in breadth, and 306 feet in length. Bounded Northward with the High street; Eastward with a lot of Richard Crosby, now of Lionell Brittin; Southward with the back ends of Chestnut street lots, and Westward vacant or reputed vacant lot. Reserving a yearly rent of one English half-crown.

Recorded in Patent Book A., Vol. 5, page 187. Ex. Rec. No. 2, page 147.

1720, 26th May.—DEED. Daniel Ridge to Lionell Brittin, for the purpose of relinquishing the trust in him reposed to in last-mentioned deed, regranting and quitclaiming unto said Lionell Brittin in fee, all the several lots of ground granted by last-mentioned deed.

Acknowledged same day. Recorded in Deed Book F., page 106.

This was the Trust deed Brittin gave to Ridge December 10th 1707 just about the time of his conversion. Some family concern doubtless caused this trust to be executed as a change of religion did not make it legally necessary.

"High street" is now Market street, "King street" is now Water street.

Lionell Brittin was nearing his end. On November 12th, 1720, he made his will. He died before January 21st, 1721, when the will was recorded.

The first item in it is a bequest of £20 to the poor. To his sons-in-law, Philip and Michael Kearney, he gave 5 shillings each. To his wife, Elizabeth, one piece of ground, "part of the six lots whereon I now dwell," beginning at a corner next adjoining to a vacant lot on the West

side thereof, and running Eastward on High street 95 feet, and at the extent thereof to run Southward the whole depth of said lot 306 feet for life. Then to Rebecca, until granddaughter Johanna Kearney attain the age of twenty-one years or is married. If wife should die, to go to his daughter Rebecca. His negro man Quan and woman Dinah to be free if his wife should so declare. They were to get their bedding and clothing. His wife sole executor. Witnesses: Eliza C. Chandler, James Bingham and P. F. Evans.

There is a doubt as to the meaning of the extract from the letter of Rev. John Talbot quoted. Was Lionell Brittin a "Church Warden" at the time of his conversion? It would appear so from the letter. If he were he was an Episcopalian. The records of Christ Church, prior to 1708, do not exist. The list of Wardens (Dorr's His.) begins at Easter Sunday 1708. That was a few month's after Brittin's conversion. In an old account book of the church under date of January 10th, 1709, we found the following entry:

"Received of Brittan, - - 13 shillings."

Unfortunately the full name is not given but the entry suggests that the payer was so well known that others would not be mistaken for him. Our belief then is that Brittin became a convert from Church of England. That Church alone had Wardens. Governor Fletcher of New York in a controversy with the Assembly in 1695 said "No Protestant Church but that of England admitted of Church wardens and vestrymen." At any rate besides Brittin "the church Warden and his son," there "were several others" who were "turned" to the faith on this visit of the now unknown priest to Philadelphia about December 1707.

Though the people of the Province in 1702, numbered one-half Friends yet Philadelphia had but one-third of its population who were "Penn's followers" in Religion. [Logan to Penn.—*Janney's Penn.* p. 445.]

So it was not necessary for a Catholic priest to come into the city disguised "in garb of a Quaker" as romancing Catholic historical writers relate—nor did the "followers of Penn" wear any peculiar garb distinguishing them from the other inhabitants.

Distinguished as "the Church warden" Lionell Brittin was no doubt warden in 1705-6 when the Assembly would have passed an Act allowing Religious Societies to buy and sell land but that it was opposed by the Church of England people. William Penn wrote to Governor Gookin, 14th

1st mo., 1711, advising such an Act for meeting houses, burying grounds and schools but saying: "Yet if there be any who cannot think it safe that their wardens should be thus empowered to dispose of what has been appropriated to such uses I see no reason why they may not have a clause to guard against it."—(*Memoirs Pa. His. Soc.* Vol. IV Part 1 p. 209.)

The English attorney, General Raymond, in 1713 disapproved of the Act passed by Assembly to allow "Religious Societies to buy, hold and enjoy land etc." as "having a retrospect may be very prejudicial to purchasers, creditors and other persons and therefore fit to be repealed."—[*Pa. Archives*, Vol 1.]

It was not until February 6th 1730-1 that "An Act for Enabling Religious Societies of Protestants within this province to purchase lands for burial grounds, churches, houses of worship or schools," was passed.

Though the title and preamble contemplated only Protestant Societies, the second section, which is the main enacting clause as to religious societies previously formed, confirmed all sales, gifts or grants made to any person, in trust for sites of churches, schools, almshouses or burial grounds to the person to whom the same were gnive or sold.

The limitation to "Religious Societies of Protestants" has been regarded as indicating an unfriendly spirit towards Catholics. But at the time of the passage of the Act, Catholics had no organization in Pennsylvania and had not until 1732. "There is no place in all the English dominions where the Catholic Religion is exercised in greater liberty," says a document in Propaganda sent about 1763.—(Shea's, *Carroll*, p. 52.)

Among those admitted "freemen" of the city, between April 22d and May 27th, 1717, was "Lyonall Brittain."—(*S. and W.'s His. Philadelphia*, 1, 193.)

The qualifications of freemen included not only landholders, but every inhabitant or other resident that pays scot and lot to the government.—(*Janney's Penn*, p. 180.) So we are of the belief that as *our* Lionell Brittin had been a resident since 1680, taxed in 1693, and a landholder of considerable extent, that the Brittain made a "freeman" in 1717 was not our convert. There is no record of a son. But possibly the "freeman" of 1717 was the "son" (1708), but who died before the will of his father, Lionell Brittin, was made in 1721.

By Whitehead's *Contributions to the Early History of Perth Amboy*, p. 90, we learn that Michael Kearney, one of the early settlers, was married (first) to Elizabeth Brittin and came from Ireland with her, but that she died in Philadelphia. He could not have been the "son" of Lionell Brittin, "the church warden," as he was an Episcopalian and one of the founders of St. Peter's Church, Perth Amboy, in 1716. Philip, the only child of Michael and Elizabeth (Brittin) Kearney, lived at Perth Amboy, was an eminent lawyer and died July 25th (or 30th), 1775. He was the great grandfather of General Phil. Kearney, of the late war, Commodore Lawrence Kearney and General Stephen Watts Kearney.

Was Philip Kearney, brother of the above Michael who married Brittin's daughter Rebecca, the "son" meant in Rev. John Talbot's letter?

Brittin, the convert, makes his trust to Ridge in favor of his daughter, Rebecca, the wife of Philip Kearney. Were Philip Kearney and his wife among the "several people turned to Popery?" His wife seems not. She died Ninth month, 13th, 1745, and was buried in Friend's ground.

Eugene Devereux, a Catholic descendant, who, in *The Plumsted Family*, has compiled the family genealogy writes us: "Have no evidence that Philip Kearney was not a Catholic. His burial is not in any Protestant records." So if Lionell Brittin was "the church warden," Philip Kearney may have been the "son," who was "another turned to Popery." This is not history. It is but conjecture. We record it to aid investigation.

Though but two children are mentioned in Brittin's will, it is known that he was the father of Mary, born December 13th (O. S.), 1680, in Bucks county. She was *the first born* of English parents in Pennsylvania. A register of this fact is in the Register's Office, at Doylestown, in the handwriting of Phineas Pemberton, Register of that county. But Mary died young it would seem.

Elizabeth, wife of Lionell Brittin, made her will June 5th, 1732. She then lived on "Second street, near Baptist Meeting House," Second street below Market, West side. The will was recorded January 21st, 1741, thus indicating about the time of her death. Nothing is known to show that she became a Catholic.

Lionell Brittin had two daughters, Rebecca and Elizabeth. Lionell Brittin's daughter, Rebecca, married Philip Kearney, a merchant of Philadelphia [said to be the son of Edmund Kearney, of Garrettstown, Cork

county, Ireland]. Their daughter, Rebecca, married William Plumsted [April 19th, 1733]. Their son Thomas Plumsted [born April 28th, 1746], married Mary Coates [August 13th, 1762, at St. Peter's P. E. Church]. Their daughter, Rebecca Plumsted, married Benjamin Hutton [July 27th, 1780, at Christ Church]. Their daughter, Mary Hutton, married [Sept. 22d, 1792] John Devereux [a Catholic, died at Island of Cayman, W. I., April 1820], and their son, John Devereux [born August 10th, 1800], now living, was Trustee of St. Mary's Church and is yet President of the Pennsylvania Insurance Co. He has children and grandchildren [Catholics], making in all nine generations. So that one line of the descent of the first convert in Philadelphia is still Catholic in its representatives.

Brittin's granddaughter Rebecca [daughter of Philip and Rebecca Kearney] married William Plumsted. Their daughter, Rebecca, married Charles Gore, Lieutenant of 55th Regiment of the British Army. The marriage settlement is dated March 4th, 1760. Lieutenant Gore contributed £2 to the purchase of St. Mary's burial ground, Fourth near Spruce. He died before January 28th, 1763. His widow resided in Philadelphia, and died July 1st, 1809. The issue of the marriage were two children, who died young.

Lionell Brittin's daughter, Rebecca, who married Philip Kearney, had also a daughter Susannah, who married Thomas Lloyd, son of Thomas Lloyd and grandson of Thomas Lloyd, President of Councillors 1684–88 and 1690–93. Their daughter, Susannah, married at Christ Church, November 4th, 1762, Thomas Wharton, Jr., who was Governor of Pennsylvania during the Revolution.—*The Wharton Family. Pa. Mag.*, Vol. I., page 327.

As far as I have been able to discover, the Devereux family are now the only Catholic descendants of the first convert to the faith in our State.

Lionell Brittin's daughter Elizabeth married Michael Kearney, of New Jersey, between 1700 and 1705. Their daughter, Elizabeth Kearney, married James Morris, son of Anthony Morris [Second Mayor of Philadelphia], at Burlington Friend's Meeting about 1730. Their daughter Mary married Col. Blaithwaite Jones, of Pennsylvania Line of Revolutionary Army. Their daughter, Susannah Budd Jones, married Dr. Samuel Shober. Their son, Samuel Lieberkuhn Shober, married Mary Bedford. Their son is Samuel L. Shober, Esq., now of Philadelphia.

Michael and Elizabeth Kearney's son Philip lived at Perth Amboy and was a distinguished lawyer about whom much can be found in *New Jersey Archives*. He died July 25th, 1775. He was twice married. First to Lady Barney Dexter, by whom he had two sons and two daughters. Second, to Isabella, daughter of Robert Lettice Harper, Chief Justice of New Jersey. A grandson was General Phil. Kearney, of the late war.

Eugene Devereux in *Chronicles of the Plumstead Family* says of Lionell Brittin: "In 1708 he became the first convert to Catholicism in the Province which will account for his not having held public office, although a man of wealth and position; and also for the absence of records relating to himself and family. He purchased property on Second St. near Chestnut St. where he at first resided, and acquired a large quantity of real estate in that vicinity. He afterwards purchased a large lot of ground on Market St. from Fifth to Sixth and extending nearly to Chestnut St., where he lived the latter part of his life. No Church record has been found of the burial of either himself or wife."

The copy of name which we give was given us by Mr. Devereux from the only known signature of Brittin's—a rent receipt.

The name is met with in the records various spelled but I have adhered to the form, the sole existing signature justifies—Brittin.

In this sketch I present all that years of investigation have produced concerning THE FIRST CONVERT. That his name has been preserved to us and so justified investigation concerning him is owing to the malice of the opponents of our Faith and of William Penn. Investigation of early Pennsylvania Catholic history seems to us more difficult than that of any other Province.

"Happy is the land which has no History" it has been said and happy indeed was the lot of Catholics of Pennsylvania in comparison with that of the condition of their brethren elsewhere in the British Provinces.

Here they were under the protection of the beneficent laws of William Penn, their presence was not particularly marked, they were free to worship as suited themselves, they were not molested—they were not afraid.

Martin I. J. Griffin

# THE RIDE OF THE ROYAL WRAITH.

An Ode written for and delivered at the celebration by the American Catholic Historical Society of the Centenary of the Inauguration of Washington as First President of the United States, Philadelphia, April 30th, 1889.

I

O crownless King of the hearts of men,
Grasping the sceptre of love's sweet sway,
Purple-clad lord and citizen
Wreathed with victory's oak and bay,
Rise on thy spirit's mighty pen,
Rise in thy power and pride to-day.

II

Rise, for the trumpet of deathless fame
Through a century's echoing vista calls,
And with Columbia's joy lit flame
Pierces Death's dark and gruesome walls,
And bids thee answer our loud acclaim:
Great Spirit, leave Valhalla's halls.

III

Break, break Mount Vernon's pillow of stone,
Our slumbering Barbarossa thou,
The ravens of discord the land have flown,
The century bides thy wakening vow.
Thy people of all degrees, as one,
Bear shield and sword before thee now.

IV.

Mount and ride through the golden dream
Of a century's light, as in lands afar
Charlemagne's spirit rides o'er the stream
On the moonlight bridge,—as the orthodox czar
Rides a white wraith in the misty beam,
Our Batayushka! Our Gosudar!

V.

For thou hast heard from among the dead
Not the artillery's maddening roll,
Thou hast not waked 'neath an army's tread,
The whir of drums, nor the tocsin's toll,
Nor the blare of triumpets that terror spread
As they tell the story of war's dread dole.

VI.

But thou hast heard, in thy grave, the cries.
Of a Nation ransomed by thy sword,
A people whose faith has kept the prize
Of freedom thou gavest them, and the word
Thou sworest for them 'neath the April skies,
When thou had'st them to peace restored.

VII.

And now they bid thee come forth again,
At the close of a century's golden years,
And riding in spirit to Freedom's fane
Renew at her shrine, for the listening spheres,
The oath that like a prophet's strain,
Weds the age that dies to the age that nears.

VIII.

And though the figure that rides apace,
Not thine, that art to memory lent,
Beneath the veils of form we trace
Thy majesty's emblazonment,
And Washington's official grace
In each vicarious President.

IX.

For our crownless King he dieth ne'er,
Our Washington e'er lives and reigns.
In the hearts of his people, his emprize fair
Their deathless heritage: Whoso gains.
His triumph-car or curule chair
*His* honor and *his* power attains.

X.

Behind him whispers no warning slave:
*Remember thou art but a man:*
Our Cincinnatus hath sheathed his glave,
He ploughs where frowned war's barbacan.
Our Cæsar no spurning hand doth wave
When duty tenders the laurel span.

XI.

And grander the vision he sees than dream
Of poet, or fabric of wizard's hand;
Wealth's argosies bounding on every stream,
Proud cities dotting the *prairie* land,
While Science on wings of air and steam
Wields lightning's thaumurturgic wand.

XII,

But,—who are these quaint dusky forms
That seems from ancient tombs enfreed?
Virginia's sons, in shadowy swarms,
His roadway crowd, afoot, asteed,
With mellowing tear, with smile that warms,
They speak her April-phased God-Speed.

XIII.

Break, wakening land, into paths of bloom;
Carol, ye birds, in the Maytide bowers;
Strike, silvery cymbals of flood and flume,
Wave banners of blue and gold, ye powers
Of air, hail, too, with sweet perfume
This Cid Campeador of ours.

XIV.

But, now, for a moment he seems to stay,
Ere yet his triumph is scarce begun,
His pure glance falls, like a sun-sped ray,
On graves that honor,–or valor – won,
Where sleep together the Blue, the Gray,
In yon God's-Acre — Arlington.

XV.

Lo, dearest to him, with the pride of home,
Potomac's city that bears his name,
Whence Freedom on her imperial dome
Keeps watch with face to the Orient flame,
And shafts as fair as of Greece or Rome
Mark Love's first stage on his path of fame.

XVI.

Through Baltimore "*Village.*" he rides along,
And passes anon McHenry's fort,
Where a patriot minstrel's jubilant song
Made of invasion's terrors a sport,
And 'mid red stars of the night of wrong
Told the horoscope in our banner wrought.

XVII.

From "the head of Elk" to the fairy gorge
Where silvery songs sings Brandywine,
Of dark Paoli, and Valley Forge,
And Chadd's Ford, where our Spartan line
Of yeoman cohorts showed King George
What price men pay for rights divine.

XVIII.

But see, just o'er Penn's State line waits,
Booted and spurred, a brilliant group,
The escort to Philadelphia's gates,
— Trumpet-a-lip and hand a-croup, —
Brave Markoe and his knightly mates,
The city cavalry's First Troop.

XIX.

Now into the saddle with clangor and clash
Of jingling sword and glittering steel,
Then on to Gray's Ferry bridge they dash,
From its bowery float they galloping wheel
Up to the city while pennons flash,
And howitzers welcome him, peal on peal,

XX.

O, Schuylkill, threading thy hilly maze
To meadowy vales through sylvan clews,
Singest to him, on this day of days,
Of Barren Hills and the fight at Chews?
The true keynote of thy rippling lays
Breathes from thy Laurels, not thy Yews.

XXI.

And now down ancient Market Street
He rides, of hearts and eyes the star,
Chapeau and kerchief the blue air beat,
Like birds from the fowler freed, hurra
And chiming bells the hero greet,
Our peerless Bayard, our plumed Navarre.

XXII.

The Delaware's crossed to Trenton's shore,
Not as he crossed that Christmas night,
'Mid isles of ice, with each muffled oar,
And his phantom host in the weird moonlight,
And knocked at the startled foeman's door
With the mail-clad hand of a victor's might.

XXIII.

But as he came that morn of yore
When Spring's sweet bloom blest fields and bowers,
And "Welcome, Mighty Chief, once more,"
Sang white-robed maids in sunny hours,
"Welcome to this grateful shore,"
And, "Strew, ye fair, his way with flowers."

XXIV.

Bright arch of flowers; fair iris-bow.
Spanning old Trenton's storm-swept sky,
Her mothers by thee long ago
Spoke their bloom-blazoned prophecy,
The daughters now its promise show
Fulfilled, and hail their champion nigh.

XXV.

By Bifrost bridge,—the seven-hued bow,
From Niffleheim,— dark land of ice,
Alone could Norsemen warriors go
To Asgard, Odin's paradise,
So from war's brume to glory's glow
Pass, Chieftain, by this arched device.

XXVI.

At Princeton, Learning doth bestow
Her sons where once thy squadrons wheeled,
And see, with harvest blooms aglow,
Erst Monmouth's battle-fevered field,
And Morristown's bleak hills of snow
In festal verdure stand revealed.

XXVII.

Ye gallant tars of Elizabethport,
Sweep his gay barge o'er the water-porch
Of the Nation's gate; flotilla and fort
Flame tongues of welcome; light up your torch
Proud Liberty, vestal of Freedom's court
Scroll Doubt's foul mists with its healing scorch.

XXVIII.

Lo! Freedom waits, and Justice' scales
High-poised, with her unanswered prayer
In trembling balance, while all the gales
Of heaven waft even to the lair
Where crouched Oppression hears,—and pales,—
Hope's invocation: *Swear, oh swear!*

XXIX.

He comes, he comes, his journey done,
The conqueror enters the temple gates,
Columbia's love anoints her son,
His oath doth weld the unwedded States,
And Freedom's cycles now begun
Her broad-sealed charter consecrates.

XXX.

Ne'er shall that oath return a void,
But like the smallest winged seed
On ether's azure pinions buoyed,
Its pregnant germ of love shall speed,
'Till grown, by discord unalloyed,
The world's AMEN to Freedom's creed.

XXXI.

Within its beak her eagle grasps
Columbia's flag of stripes and stars,
The while with either talon clasps.
The olive-Branch and thunder-bars,
And soars o'er him, with fervid gasps,
In peace our Jove, in war our Mars.

XXXII.

'Mid noble forms see him, once more,
On diassed seat of honor set;
Bepowdered gallants, on the floor,
High-heeled brocaded dames have met,
—Their fans afloat *a la Pompadour*,—
In the stately maze of the minuet.

XXXIII.

And theme of every song and toast
From countless banquet-boards upsoars
His name,—whom e'en Te Deums boast
In grateful music's solemn scores,—
And the lamps out-twinkle the starry host,
From gem-lit ships and radiant shores.

XXXIV.

While 'mid her joy's high carnival,
As if to vouch her glory's dreams,
Columbia on her storied wall
Traces in script of living beams
Her hero's motto, over all
EXITUS ACTA PROBAT gleams.

XXXV.

Surely on such a scene as this
The sons of God themselves look down,
While from their battlements of bliss
The heroes old of high renown
Waft benediction's holy kiss
To him whose honor is his crown.

XXXVI.

Not as King Pedro laid his bride,
Again amid the grave's dank must,
When he, upon his throne of pride
In Lisbon's fane, had madly thrust,
And with love's homage glorified,
And crowned in pomp, her crumbling dust,

XXXVII.

Do we consign back to the tomb
Thy manes, for though love than death
Be stronger, yet from earth's dark womb
Thy dust we called not, but thy breath,
Thou aureoled spirit, free from doom
Of time or blight that cankereth.

XXXVIII.

O Crownless king of the hearts of men,
Wielding the sceptre of Freedom's sway,
Live on beyond the farthest ken
Of vision that pierces the shadows gray
Which wrap the future; o'er hill and glen
Ride, Jove of Freedom, and reign for aye.

*Charles H. A. Esling.*

## WAS FATHER HENNEPIN A LIAR?

The name of Father Louis Hennepin has been clouded with the charge that he was a dreadful liar. Mr. Parkman has expressed the current opinion of him by saying: "His books have their value with all their enormous fabrications. Could he have contented himself with telling the truth, his name would have stood high as a bold and vigorous discoverer."

Father Hennepin's character in no other respect has been impeached; and while in America he bore the reputation of a fearless, circumspect, and self-denying priest. When stationed in Canada he would start out in the depth of winter with a little chapel service on his back, and travel twenty or thirty leagues on snow shoes, that he might baptize dying Indians and harden himself for his rough pioneer work. With two companions he explored, in 1680, the Mississippi river north from the mouth of the Illinois river, discovered and named the Falls of St. Anthony, and wrote the earliest book of travels in the Northwest. The general truthfulness of this book has never been questioned; and its popularity has exceeded that of all other contemporary publications relating to North America. May there not be some mistake in the severe judgment which has been passed upon the character of Father Hennepin? That there were falsehoods and frauds in later publications which bore his name is true; but what part of the culpability of those frauds, if any, rests upon him, is a question which needs a new and careful investigation.

He went back to France in 1681 or 1682, and never returned to America. He brought out his "Description de la Louisiane" in 1683. The book was translated into German, Dutch, and Italian, and six editions appeared during the next six years. No English translation, however, appeared until six years ago. English readers have therefore taken their views of Father Hennepin from the later publications, of which there were English translations, and of which I am about to speak.

If Father Hennepin's book-making had stopped in 1683, and, doubtless, if he had kept clear of unscrupulous book publishers, no charge of mendacity would have been brought against him. All his troubles and bad reputation grew out of the publication of two later books—the "Nouvelle Découverte," at Utrecht, in 1697, and the "Nouveau Voyage," at Utrecht, in 1698. The

popularity of these two books exceeded that of the first publication. Of the former, eighteen editions appeared—eight in French, six in Dutch, two in German, and one in English. Of the latter, ten editions were issued, making in all thirty-five editions of the three books which bore his name as author. The matter of the second book, the fraudulent portions excepted, was substantially the same as that of "Description of Louisiana," of 1683; but it was re-written, enlarged by narratives stolen from other writers, and amplified by fraudulent claims and absurd errors which no person who had visited the country would make.

The most idiotic claim in the edition of 1697 was, that the alleged writer, before ascending the Mississippi to the Falls of St. Anthony, descended the river to its mouth. For a description of the voyage there was inserted the pilfered details of one made by La Salle in 1681, written up by Father Membré and printed in Le Clercq's "Etablissement de la Foi," in 1692. A voyage of 3,260 miles, half of it against the current, was a physical impossibility during the thirty days assigned to it. The fraud was detected in Europe as soon as the book appeared, and was a sort of mendacity which a person who was ignorant of the country would be likely to indulge in. In his first book, Hennepin spoke truthfully, and only of his voyage to the North.

The historical method of assigning responsibility is the charitable one of requiring evidence which has the semblance of proof; and especially when as in this case, the probabilities of innocence are greater than those of guilt. Dr. Shea, in the preface of his translation of Hennepin's "Description of Louisianna," shows a strong presumption that Father Hennepin was not responsible for the fraudulent features of the two later publications.

Thirteen years after the issue of his first book, during which period he performed honorable clerical service, Hennepin proposed to issue another publication, in substance a second edition of his first book; and he prepared for it a personal account of his experiences since he returned from America, and some incidents in, and illustrations of, his Western travels not contained in his first publication. Whether the rewriting of the narrative, or of any part of it, was done by him is uncertain, and, on the whole, not probable. The earlier portion, by whomsoever rewritten, was well done. Mr. Parkham says of it: "Fortunately, there are tests by which the earlier parts of his book can be tried; and, on the whole, they square exceedingly

well with contemporary records of undoubted authenticity." In other words, the earlier parts of the book follow closely the narrative of the first publication. The fraudulent chapters come in later.

Hennepin sought for a publisher at Amsterdam, but without success. At this time, having suffered persecution from the French government which he ascribed to the enmity of La Salle, he had gained the friendship of William III. of England, and desired to return to his mission work in America under English auspices. He then applied to William Broedelet, bookseller, of Utrecht, with more success.

We know nothing of his arrangements with Broedelet; but the publisher probably took in the situation—that Hennepin was desperately in need of a publisher. Reprinting a book which had passed through seven editions was not a promising venture, even with some manuscript additions by its author, several pictorial illustrations and a new title-page. Could it not be re-written by another hand, enriched by other narratives, and all appear as the work of Father Louis Hennepin, the most popular annalist of the time on American affairs? Such thoughts may have occurred to the mind of the thrifty publisher. The priest was unversed in the pit-falls of the book trade; and with a liberal sum of money in hand was likely to sign any contract tendered him. If a contract between Father Louis Hennepin, Récollect missionary, and William Boedelet, bookseller, of Utrecht, Holland, could be found, it would doubtless prove to be that sort of a contract in which every right is given to the party of the second part, and nothing to the party of the first part.. The race of merciless and unscrupulous book publishers, who have disappeared in our day, flourished two centuries ago.

Whatever might have been the terms of the agreement between Father Hennepin and his publisher, the book itself shows that it was tampered with after it was printed, by the insertion of foreign matter printed on different type and in another office, which caused a duplication of the paging.

Some historians have made the further charge against Hennepin, that his first book was a plagiarism of a manuscript, "Relation des Découvertes," compiled from La Salle's letters. The explanation of this charge is simple. La Salle took Father Hennepin with him on his Western journey of exploration, in 1680, as his scribe and annalist. In the reports of the exploration

which he sent home to France he embodied, as his own, the narrative written by his subordinate, as he had a right to do. The subordinate also had the right later to print his own narrative. That Hennepin was the writer, in instances where the two narratives are the same, appears from the fact that they describe events and side excursions when La Salle was not present and Hennepin was.*

The different orders of the clergy in Canada were then in constant quarrels. Hennepin, a Récollect, had no favor in the eyes of Jesuits. La Salle hated the Jesuits, and had the propensity to wrangle with and make himself obnoxious to everybody except his savage retinue. His letters and those of the clergy abound in charges of falsehood and trickery, in backbiting and all uncharitableness. Hennepin did not escape this fusilade of personal bickering; and yet his own narrative, as first published, is singularly free from reflections upon the conduct of others.

To some young and enthusiastic investigator, the literary and personal history of Father Hennepin will afford an excellent subject for study. The date of his death is not known, and the record of his life subsequent to the publication of the books which bear his name is a blank. It is not probable that he will prove to be a saint, for he was vain and ambitious, claiming for himself more importance in the expedition than his humble position of scribe and priest entitled him to; but it is not probable that he deserves the character assigned to him by modern historians—that of an idiot in deception and a monster in mendacity.

From "The Early Northwest" by William F. Poole LL. D. President of the American Historical Association. *Papers* of the Association Vol. III. p. 36.

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*The third publication bearing the name of Father Hennepin, the "Nouveau Voyage," printed at Utrecht, in 1698, is made up from Father Le Clercq's book, and the "Manners and Mode of Life of the Indians" contained in Hennepin's first publication. It has a most extraordinary preface which scores the critics of Hennepin's second book without mercy. It defends the truthfulness of Hennepin's alleged voyage down the Mississippi, asserting that the distance was only three hundred leagues, and that the voyage could easily be made in thirty days. It also states that the account of La Salle's voyage, printed by Le Clercq, was stolen largely from a manuscript copy of Hennepin's description, which he (Hennepin) left with Father Le Roux at Quebec. There were liars in those days. If Hennepin was the writer of this preface, a defense of his reputation is hopeless.

# A LETTER WRITTEN IN THE YEAR 1500, FROM HISPANOLA, BY A FRANCISCAN MISSIONARY.

As all contemporary allusions to the discovery of America possesses interest, it may be worth while to call attention to one which has just seen the light in a quarter where collectors of Americana would not be likely to look for it. A few weeks since the Franciscans of Quaracchi published in their series, the "Analecta Franciscana," the chronicle of Friar Nicholas Glassberger, written in 1508. In his recital of the achievements of his Order he naturally alludes to the two Franciscans who accompanied Columbus on his second voyage, remaining in the West Indies for five years and returning home with two Indian youths, to excite their brethren to renewed efforts to evangelize the newly-discovered heathen. The result of this was a more formal mission under Fray Juan de Trassiera, who was sent out with Francisco Bobadilla when the latter replaced Columbus. Of this latter mission I translated Glassberger's account, which, though perhaps it furnishes no exact information of novelty, at least affords a specimen of the reports which circulated throughout Europe. The allusion to Columbus as "a certain admiral" is curious as indicating how slight was the personal impression produced on even his well-informed contemporaries by the great discoverer.

HENRY C. LEA.

PHILADELPHIA, May 21st, 1887.

"In that year [1500], on the 25th day of August, some brethren of St. Francis, inflamed with divine love, went to the Island of Cadiz, on an island of Spain near the Straits of Seville, and not far from the columns of Hercules. In twenty-nine days they reached the Island of Spain, and while the ships lay in a certain port of Spain called the port of Santo Domingo, from the shipmaster named Domingo, three thousand men were baptized. It is hoped that soon many other large islands will receive the holy baptism. A certain admiral, captain and chief placed there, illtreating those new men, taking their goods and wives and capturing their virgin daughters, was sent to Spain in chains and was replaced another.

"There are other islands thus named by the Spaniards. The first is called the Isle of God, because it was discovered by the providence and will of God; 2d, the Island of Ferdinand, from the King of Spain; 3d, the Island of Isabella, from the Queen of Spain; 4th, Spain; 5th, Hispaniola. The inhabitants are by nature liberal, simple, and kind [pii], but very jealous. They live on bread made from roots having the taste and smell of carrots (vulg *yelbe Ruben*), and also on maize [surgum], which is a species of millet. The islands are most fertile, but lacking in all quadrupeds except rabbits. Many pairs of animals were brought from Spain, which bred wonderfully, especially pigs. Also vines were brought which bare grapes the same year; also grains and vegetables. For the rest, the people have no laws or books or letters, ignorant of how they came there, and thinking there were no other

men. They believed in another life in which they would be happier, but not knowing how or where. They have great store of wool produced by trees, and yet they went naked; out of which a Friar, under pressure of necessity, by spinning it, made a gown for himself and his companion. In August their longest day has eighteen hours; the other days of the year are equal, unless perhaps by two hours. The men are lemon colored [coloris citrini], like the leaves which fall from trees. From the island of Hispaniola the Friars sent letters to the most reverend father, Friar Oliver, the Vicar-General, who had sent them out, which in 1501 he received in the Province of Saxony, giving a copy to us in the convent of Nurnberg, of the following tenor:

"'*To the Most Reverend and Most Worthy Father in Christ, Friar Oliver Maillard, Cismontane Vicar-General of the Order of our Blessed Father Francis:*

"'Most Reverend and Most Worthy Father and Lord! I send word to your Paternity of the great mercy which God has shown us, for He, who of old was the leader of our fathers through the Red Sea, hath vouchsafed to let us, though unworthy, safely reach these islands, in which there is such a multitude of souls that it is a wonder to relate. But what is more wonderful is that all without exception and with the greatest zeal seek for baptism. Whence is verified what the Saviour says in the Gospel. The harvest truly is plenteous, but the laborers are few. In a short time, namely while the ships lay in port, three thousand souls received the faith of Christ. Wherefore ought you greatly to rejoice in the increase in the children of Christ, especially through the ministry of your sons. But as you know, most worshipful Father, that it is our profession to increase the faith of Christ in ourselves and our neighbors, with the divine grace of Christ, you should preach and manifest to your sons and subjects that you will show benignant favor to all to whom God has given zeal for their souls, and who will follow the track of the Cross of Christ and come to these islands; bringing this, moreover, before the fathers in the General Chapter, so that without disturbance and scandal of the prelates some brethren from all the Provinces and Custodiates may be assigned to this duty and be sent to these parts, with the blessing of God and of the whole Chapter. And because Fray Francisco Ruyz, who is sent to Spain on account of his infirm health, and that he might help us with the Lord Archbishop [Ximenes] and their Royal Majesties, will give your Paternity a fuller account of all things. Farewell, and pray for me and my children who are with me, who send you many greetings and humbly beg your blessing.

"'Given in the island called Hispaniola, this 12th day of October, 1500.'"

Oliver Maillard held his General Chapter at Pforzheim June 14, 1501, but Glassberger makes no allusion to any action taken in response to Fray Juan's request. ["Analecta Franciscana," t. II., pp. 525, 526, ad Claras Aquas, 1887.]—[*Papers* of Am. His. Association Vol. III. p. 215.]

# ADDRESS OF THE ROMAN CATHOLICKS OF THE CITY OF PHILADELPHIA TO THE HONOURABLE RICHARD PENN, LIEUTENANT-GOVERNOR AND COMMANDER-IN-CHIEF OF THE PROVINCE OF PENNSYLVANIA, 1772.

[From the New London (Conn.) *Gazette*, February 21st, 1772 and Pennsylvania *Gazette* November 14th 1771.]

*To the Honourable Richard Penn, Esq., Lieutenant-Governor and Commander-in-Chief of the Province of Pennsylvania, and counties of New Castle, Kent and Sussex upon Delaware.*

The address of the Roman Catholicks of the City of Philadelphia.

MAY IT PLEASE YOUR HONOUR: The Roman Catholicks of this city beg leave to offer their sincere congratulations on your safe arrival to the government of this province. Truly sensible and grateful to your honourable family for the many privileges, religious and civil, we have hitherto enjoyed, we hope for a continuance of the same under your administration.

Our actions and behaviour shall be the best proof of the sentiments we express on this occasion, and on them we rely for a share in your protection and regard.

In the name and behalf of the congregation. ROBERT HARDING.

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HIS HONOUR'S ANSWER. *Gentlemen:*—I am much obliged for these compliments of congratulation on my safe arrival and appointment to the Government of the province. The grateful sense which you express of the behavior of the proprietors towards you gives me great satisfaction; and you may depend upon the continuance of the same religious and civil privileges under my administration as you have hitherto enjoyed, not in the least doubting that your conduct and actions will prove you deserving of my regard and protection.

# REV. ROBERT HARDING.

PASTOR OF PHILADELPHIA, 1750-1772.

Rev. Robert Harding, the signer of the foregoing Address, was the successor to Rev. Joseph Greaton as pastor of Philadelphia, resident at St. Joseph's Church, as it has been called since 1821, but which was simply called "the chapel" prior to the erection of St. Mary's by Father Harding in 1763, after which the first was called "the old chapel" to distinguish it from "the new chapel," and so came the "old" as applied to the present St. Joseph's Church. "Old" as term of distinction has become a title to antiquity.

Father Harding came to Philadelphia as early as August, 1749, when it was a city of 2,000 houses. On September 2d, 1749, Father Greaton made his will, leaving the church property to his successor, Father Harding. The will was witnessed by Rev. Theodore Schneider, John Dixon and Patrick Carroll. John Dixon was a barber. He purchased, May 14th, 1733, from Adam Lewis and wife the lot of ground on which "the chapel" was built. It was "29½ feet on Walnut street, continuing that breadth 80 feet," then widened "on the east side thereof to the whole width of 49½ feet and extending thence 220 feet." The other 20 feet on Walnut street the Church did not secure until purchased by Rev. Robert Molyneux, February 16th, 1781. This is mentioned as proof that the ground for "Old St. Joseph's" was not given by nor purchased from a "lady named Doyle," whose conversation with and surprise at the advent of Father Greaton religious romancers have passed as "History." The "Brief of Title of the lot on which the chapel stands" was found in an ash-barrel in June, 1885, and so came to us, and is now in The American Catholic Historical Society. John Dixon's name to the will of Father Greaton is a reasonable ground for believing him to have been a Catholic, as the name of Patrick Carroll will indeed be accepted as proof that he was.

Father Harding had come from England in 1732, and labored in Maryland until sent as successor to Father Greaton, whose failing health obliged him to retire to Bohemia Manor, Md., where he died August 19th, 1753, and not September 19th, 1752, as "*The History of the Catholic Church*," by De Courcy and Shea says. The will was proved in Philadelphia August 30th, 1753.

The year Father Harding came to Philadelphia, Thomas Willing and John Palmer, owners of the land on Third street, through which "Willing's Alley" was cut from Third to Fourth street, planted the two buttonwood trees on the Third street corners of the Alley. They remained there until 1857. Willing's mansion was built in 1746. South of it were two houses, each occupied by married daughters, Mrs. Col. Byrd and Mrs. Samuel Powel. Willing's Alley and all connecting streets next south of Walnut running east and west have been changed in name to Chancellor street.

In August, 1758, Rev. Ferdinand Farmer came to assist Father Harding, and more particularly to minister to the Germans. He remained until his death, August 17th, 1786.

Father Harding is said (De Courcy-Shea) to have been "the first priest to have visited New Jersey," and "whose labors could not have been prior to 1762." While not the first priest to do duty in New Jersey, Father Harding is likely to have attended to Catholics in that State, near to Philadelphia, prior to 1762, though no "toleration" was allowed Catholics in that Province at the time. Father Farmer, after coming to Philadelphia, attended to New Jersey, as his registers, still existing and lately printed in the RECORDS of the American Catholic Historical Society, Vols. 1 and 11, show.

The following record of the Catholic "CHRISTENINGS" is compiled from the reports of Christ Church and St. Peters [Episcopal] preserved in the Du Simitere Collection [*F.* 992] in the Ridgway Branch of the Philadelphia Library. The Board of Health also has most of these reports.

| | | | |
|---|---|---|---|
| 1757-58—17 | 1762 63—34 | 1766 67—51 | 1770-71—51 |
| 1758-59—40 | 1763 64—36 | 1767-68—59 | 1771-72—56 |
| 1759-60—30 | 1764-65—65 | 1768 69—48 | 1772-73—67 |
| 1760 61—50 | 1765-66—50 | 1769-70—44 | 1773-74—64. |
| 1761-62—51 | | | |

These figures do not agree however with those of Father Farmer's Baptismal Registers yet preserved at Old St. Joseph's. His register began August 29th 1758 and the total Christening for each year were:

| | | | | | |
|---|---|---|---|---|---|
| 1758—19 | 1763—107 | 1768—110 | 1773—126 | 1778—145 | 1782—129 |
| 1759—78 | 1764—92 | 1769—147 | 1774—161 | 1779—149 | 1783—159 |
| 1760—58 | 1765—110 | 1770—113 | 1776—203 | 1780—114 | 1784—139 |
| 1761—75 | 1766—110 | 1771—102 | 1777—148 | 1781—170 | 1785—163 |
| 1762—105 | 1767—120 | 1772—132 | | | |

The record of the deaths of Catholics during Father Harding's pastorate, I have been enabled to compile mainly from the same reports. The record gives figures from December 24th of one year to the same date in next year. The burials of Catholics were:

| | | | |
|---|---|---|---|
| 1749-50 | 15 | burials— | 7 males, 8 females. |
| 1750 | 15 | " | |
| 1751 | 21 | " | |
| 1752 | 16 | " | |
| 1753-54 | 21 | " | —12 males, 9 females. |
| 1754-55 | 19 | " | —11 males, 8 females. |
| 1755-56 | 47 | " | —22 males, 25 females. |
| 1756-57 | 24 | " | —13 males, 11 females. |
| 1757-58 | 17 | " | |
| 1759-60 | 30 | " | |
| 1760-61 | 25 | " | |
| 1758-59 | 40 | " | —number by sex not specified. |
| 1761-62 | 45 | burials. | |
| 1762-63 | 24 | " | |
| 1763-64 | 24 | " | |
| 1764-65 | 51 | " | |
| 1765-66 | 32 | " | |
| 1766-67 | 35 | " | |
| 1767-68 | 26 | " | |
| 1768-69 | 52 | " | |
| 1769-70 | 31 | " | |
| 1771-72 | 39 | " | |

By Christ Church report made from January 1st, 1771 to Jan. 1st. 1772, and 47 burials according to St. Peter's Church Report from December 25th, 1771, to December 25th, 1772.

1772-73—53 burials. 1773-74— 39 burials. 1774-75—44 Burials.

The figures for 1750-51 and 52 are not in the record of the Board of Health. These figures I found in *The Gentleman's Magazine* of London for 1753, p. 308. Those for 1768-9 were found in Proud's *His. Penna.*, p. 340. Most of these reports may be found at Ridgway Library in *F.* 992, *Yi.*

Up to 1759 these burials were made in the ground near by the chapel in Willing's Alley. Add to the number 218 proved from 1749 to 1759, the number from 1733 to 1749, and it will be seen that the small space alloted to burial purpose justified the action taken, May 10th, 1759, in purchasing the ground, on part of which St. Mary's Church was build by Father Harding in 1763.

This ground was purchased by contributions made by the people, and not with the money of Father Harding, as has been stated.

His contribution was £6 15 shillings.

I published the list of subscribers in the I. C. B. U. JOURNAL October, 1884, and in the December number, may be found the list of contributors to a fund for the erection of the Church amounting to £1,337 11s. 6d. Father Harding's name does not appear. Perhaps the largest contribution, "Dr. Nicholas Thompson," may have been his given under an alias. No "Dr. Nicholas Thompson" ever lived in Philadelphia, as far as investigation can discover. In 1754 Father Harding gave $3 60. (present money) to the Pennsylvania Hospital.

During the French and Indian War the Catholics of Pennsylvania were looked on with suspicion as abetters, and, if opportunity afforded, aiders of the French, who were Catholics.

This suspicion enables us now to know the number of Catholics in the Province. Lord Loudoun, the British Commander-in-chief, ordered a return of the number to be made to him.

The following is an extract of a letter by Dr. Thomas Graeme, of Philadelphia, July 1st, 1755, to Thomas Penn, in England:

The pamphlet lately published in London called *The Present State of Pennsylvania*, how much so ever it irritated friends here, in most, if not all, is literally true. That relating to the Germans might have been better or more softly expressed, as also the number of Roman Catholics is much exaggerated. The other (day) Mr. Harding, the priest, came to my house. "Doctor," said he, "I am an Englishman and have an English heart. I should be extremely concerned ever to see the French possessed of a foot of English America. As for the numbers of us Roman Catholics in this Province, I declare to you that Mr. Snyder, the German priest, and I have been at the greatest possible pains to collect them, and we cannot make up betwixt Irish and Germans more than 1,600, but was positive they could not exceed 2,000."

This pamphlet was one issued by Rev. William Smith, of Philadelphia, under the title of *A Brief State of the Province of Pennsylvania*, &c., London, 1755.

It related to the undefended condition of the province, and strongly censured the Quakers for not providing for the defense "of a country in which their own fortunes and estates lie." It said that "persons at a distance might be apt to judge the Quakers as indifferent from two causes." The second was "from the extraordinary indulgences and privileges granted Papists in this Government—privileges repugnant to our political interests

considered as a frontier colony, bordering on the French and one-half of the people an uncultivated race of Germans liable to be seduced by every enterprising Jesuit, having almost no Protestant clergy among them to put them on their guard and warn them against Popery.

"It is clear the French have turned their hopes upon the great body of Germans. By sending their Jesuitical missionaries among them to persuade them over to the Popish Religion, they will draw them from the English in multitudes." P. 30.

Faithful Protestant ministers and school-masters should be sent and supported among them, to warn them against the horrors of Popish slavery * * * till they are taught the value of the Protestant Religion. * If the Germans were instructed * * they would no more be misled by the arts of a Quaker preacher than of a lurking French priest."

It put one-fourth of the Germans as Catholics.

An Answer to an Invidious Pamphlet, entitled A Brief State, &c., was issued. It said:

"The fact is so far true that the Papists have an equal privilege with those of other religions. But what he would suggest on the occasion is false, as if the present generality of Quakers inhabiting Pennsylvania had, out of their great love and affection for Papists, granted them these extraordinary indulgences; whereas, it was done by the father of the present proprietors, who therefore must be affected by this stigma, if it be one, and not the assemblies who have passed no toleration act in favor of Papists, p. 28.

"Are these Romish priests more assiduous and dextrous in their work of converting than the Protestant ministers in that of instructing and watching their flocks, or has Popery a more alluring and captivating aspect in America than it has in Europe." P. 73.

This indicates the temper of the times and the suspicious position Catholics were in.

The agitation for the defense of the Colony continued until the power of the Quakers was speedily overthrown and never regained, It had been decreasing since 1748. After the Quaker control of the Assembly had been lost came the only Act on the statute book of Pennsylvania known to us, which discriminated against Catholics. It, however, never went into force, as the Militia Act of 1757 was not approved by the King.

On Nov. 1st, Rev. William Smith wrote to Rt. Rev. Dr. Secker, Archbishop of Oxford, "if the people of the Frontiers were duly sensible of our inestimable privileges, and animated with the true spirit of Protestantism, they would be as a wall of brass around these colonies. Nothing but a rational sense of British freedom and the purity of our holy religion can keep our people from being drawn off and mixing with our Popish enemies, the French, who are still coming nearer and nearer to us, and who have lately planted a fine Colony of German and other Catholics on the Ohio river near where it falls into the Mississippi."—[Doc. N. Y. Col. His., Vol. VII, p. 165.]

On Nov. 27th, 1759, he reported to the Archbishop that the number of "Roman Catholics, English, Irish and Germans, 10,000."—(Ibid. p. 407.)

This was a great exaggeration.

The writer of the *Brief State* (Rev. William Smith) was a persistent opponent of the Catholics. After the Revolutionary War he owned much land at Huntingdon, Pa. He gave the site for the Catholic church and burial ground. So his grandson says.

After his death and burial elsewhere, his remains were interred in Laurel Hill Cemetery after its opening in 1836. A few years ago, in making changes of road, the remains became exposed. They were placed in a box and taken to the home of his grandson, Horace W. Smith, at Falls of Schulkill, whose grandchildren one day heard "a noise in the box." On examination it was found that mice had made a nest in the skull of Rev. William Smith. His "*Life and Correspondence*," in two volume was issued a few years ago by his grandson.

In November, 1756, a number of Catholics were arrested in Philadelphia for "being disaffected and treasonable," and Dr. Hugh Mathews had company at his house that was deemed seditious, as "many letters and papers had been read and handed about in the said company which there was great reason to suspect contained some traitorous and treasonable matter."

Barnabas McGee, Joseph Rivers, Rowley Kane, Thomas McCormick and Jane Dorsins were arrested for "disaffection"—[Col. Rec., VII, p. 253.]

Here is the report of Catholics for March, 1756:

"MR. RICHARD PETERS:—*Hon. Sir:*—I send you enclosed the number of Roman Catholics in this town, and of those whom I visit in the country. Mr. Snyder, [a priest in the country, say Mr. Peters in a note], is not in town to give in account of the Germans; but I have often heard him say that the whole number of Roman Catholics—English, Irish and Germans—in the province, including women and children, does not exceed two thousand.

"I remain, Hon. Sir, your humble servant,

ROBERT HARDING."

The enclosure is in these words: Number of Roman Catholics, English and Irish, in Philadelphia County: Males, 77; Females, 62; total, 139. In Chester County: Males, 25; Females, 15; total, 40.—[Col. Rec., VII, p. 447.]

Lord Loudoun, Commander of the British Army in America, had a return made to him on April 29th, 1757, of the number of "Roman Catholics in Pennsylvania in 1757." Here is the report:

"That is of all such as receive the Sacraments beginning from twelve years of age or thereabouts."

| | MEN. | WOMEN. |
|---|---|---|
| Under the care of Robert Harding: In and about Philadelphia, being all Irish (or English), | 72 | 78 |
| In Chester County, | 18 | 22 |
| Under the care of Theo. Schneider: In and about Philadelphia, being all Germans, | 107 | 121 |
| Philadelphia County, but up country, | 15 | 10 |
| Berks County, | 62 | 55 |
| Northampton County, | 68 | 62 |
| " " Irish, | 17 | 12 |
| Bucks County, | 14 | 11 |
| Chester " | 13 | 9 |
| " " Irish, | 9 | 6 |
| Under the care of Father Farmer: In Lancaster County, Germans, | 108 | 94 |
| In Lancaster County, Irish, | 22 | 27 |
| In Berks County, Germans, | 41 | 39 |
| " " Irish, | 5 | 3 |

| | | |
|---|---|---|
| In Chester " " . . . . . | 23 | 17 |
| " " Germans, . . . . . | 3 | — |
| In Cumberland County, Irish, . . . | 6 | 6 |
| Under care of Matthias Manners: In York County, Germans, . . . . . | 54 | 62 |
| In York County, Irish, . . . . . | 35 | 38 |
| | 692 | 673 |
| Total sum, . . . . . | | 1,365 |

April 29, 1757.

"Delivered by Mr. Harden April 29th 1757.

[Pa. Archives, III., 144.]

This shows 949 Germans and 416 Irish and English Catholics.

With the total number of 1,365, and these widely separated, and about one-half women, the authorities were yet fearful. So a Militia Act was passed in 1757, ordering that, in taking the names of all persons liable to military duty, the name of "what religious society each person belongs" should be taken, "especially such as are Papists or reputed Papists;" and all such when found were not allowed to belong to the militia, and all "arms, military accoutrements, gunpowder and ammunition, of what kind soever, which any Papist or reputed Papist shall have in his house or houses or elsewhere, shall be taken" from them, and "shall be delivered to the Colonel of the regiment within whose district the said arms are found, by him to be safely kept for the public use."

To have, to conceal or deny the possession of any such "arms, accoutrements, gunpowder or ammunition," was an offence punishable by imprisonment for "three months." But all "Papists or reputed Papists," though thus debarred from joining the militia or having arms, were yet taxed twenty shillings, to be "paid the captain of each militia company" by all between 17 and 45 years, and parents were held for all young men between 17 and 21.

This bill was rejected by the king, mainly because it gave the right to elect officers.

"*The Farmer's Letters*," written by John Dickinson in defense of the rights of the Colonies against the measures of the British ministry, were a powerful means of extending a knowledge of those rights and of the true principles on which they were founded. They

animated the entire country and brought him many marks of approbation. Thompson Westcott mentions in his *History of Philadelphia*, in *The Sunday Dispatch*, that Father Harding was a signer of an Address to John Dickinson congratulating him upon his LETTERS. I have never been able to find the authority on which this statement was based, nor could Mr. Westcott, in his lifetime, supply it. I have searched very diligently and long. I believed it to be a fact, as Mr. Westcott's authority is a reliable one, but such points I always verify myself so as to understand the connection in which the first statement was made. That is important always.

The Society of the Sons of St. George, of Philadelphia, was organized April 23d, 1772, at Byrne's Tavern, Front, below Walnut. Rev. Robert Harding was one of the Founders. The Society is still in existence, and owns the Hall at the southwest corner of Twelfth and Arch streets.

On May 3d (*Oliver's Collections*), 1771, or on 8th or 28th, as other authorities, say Rev. Joseph Hattersky, or Hathersty, died in Philadelphia. He had arrived in America July 12th, 1762. He first appears on St. Joseph's Baptismal register on October 21st, 1770.

That Catholics in Pennsylvania were in the enjoyment of a condition satisfactory to themselves and advantageous to Religion, is shown not only by the Address but by a document in the Propaganda written during Father Harding's time, which says. "If the Sacred Congregation, moved by these reasons, and others which will readily occur, should judge it more expedient to appoint a Vicar Apostolic for other English colonies and island, the city of Philadelphia, in Pennsylvania, seems the best place adapted for his residence, being a populous city, and as a seaport, and consequently convenient for maintaining a free correspondence with the other provinces on the main land, as well as the islands. This further motive may be added that there is no place in all the English dominions where the Catholic religion is exercised with greater freedom." [U. S. C. His. Mag., April, 1888, p. 212.]

In a paper read before the United States Catholic Historical Society, of New York, in 1885, by Dr. John Gilmary Shea, on "Catholics and Catholicity in the Days of the American Revolution," it is not only claimed that "every Catholic in the land was a Whig," which is a grave error, but Father Harding is declared "a man whose name, the synonym of charity, was equally [with Charles Carroll, of Carrollton], known for his patriotism." The "Caspipini Letters" is the authority given for this assertion.

The "LETTERS" were written by Jacob Duche, who, though the first Chaplain of Congress, turned traitor and wrote Washington to abandon the cause of America. The name signed to the Letters was "Tamoc Caspipini," which meant *T*he *A*ssistant *M*inister *O*f *C*hrist *C*hurch *A*nd *S*t. *P*eter's *I*n *P*hiladelphia, *I*n *N*orth *A*merica. Here is the extract from page 187, relied on to prove Father Harding "a Patriot of the Revolution."

PHILADELPHIA, January 14th, 1772.

"Speaking of *Rome*, reminds me of a visit I lately received from the Rector of a Roman Catholic Church in this city, in consequence of a letter I sent to him from Mr. Philips, the author of the life of the Cardinal Pole, which has lately revived much of the old controversy in England. Mr. H——g (for this is the name of the Rector), appears to be a decent, well-bred gentleman; and I am told he is much esteemed by all denominations of Christians in this city for his prudence, his moderation, his known attachment to British liberty and his unaffected pious labours among the people, to whom he officiates. He corresponds with our old friend, Abbe Gr——t, at *Rome* He was so obliging as to invite my friend, the merchant and myself to spend an hour with him in his little *Carthusian* cell, as he called it. This small apartment adjoins an old Gothic chapel, and together with another opposite to it (which is occupied by an assistant German priest), forms a kind of porch, through which you enter the Chapel. Here the venerable man entertained us very agreeably, and as I was particularly inquisitive about the settlement and labors of his brethren, the *Jesuits*, at *Paraguay*, he put into my hands, at parting, a very circumstantial narrative of the rise and progress of these settlements written by one *Muratori*, which I have since read with much pleasure."

In 1772 no one in America was demanding *American* Liberty. *British* Liberty was all that was being sought. No one in Pennsylvania would have been tolerated in 1772 in asserting Separation. As late as November, 1775, Pennsylvania instructed her delegates to the Continental Congress not to vote for Independence, and within a month of July 4th, 1776, at the Philadelphia election, the opponents of Independence carried the city by a majority, electing three of the four officers. And even then "the Papists" were numbered with the undisputed Tories, and all are spoken of as "never so happily united."—[*Marshall's Diary.*]

Not only was Father Harding not an upholder of the Revolution, but he was DEAD when Revolution began. The political existence of the United States dates from April 19th, 1775. Father Harding died September 2d, 1772, the very year he presented the Address to Governor Penn and was visited by Rev. Jacob Duche in his "cell."

When one is called "a Patriot for the Revolution," all understand it to mean one who sustained the Declaration of Independence. One who aided the War. John Adams said "the Revolution ended when the War began," as the revolution had been going on in the minds and hearts of the people for ten years.

Father Harding did not live until the War or Declaration came. He should not be honored with the title of Patriot of Revolution, especially as it is not even claimed for the two priests—Molyneux and Farmer—who were here all through the War.

From *The Pennsylvania Gazette*, September 2d, 1772, we extract the following:

"Early on the first instant, departed this life, in the seventieth year of his age, REV. ROBERT HARDING, twenty-three years pastor of the Roman Catholic congregation in this city, a gentleman who, in the integrity of his life and exemplary conversation, is greatly lamented."

Father Harding was buried under the altar at St. Mary's. As the church was enlarged in 1810–11 by an addition of twenty feet to the front, probably the remains were removed to the burial-ground in the rear of the church. But no record or memorial shows the location of his grave or that of other priests known to have been buried there. As Father Harding was the builder of St. Mary's, probable in that was the reason why he was buried there. When, in 1786, Father Farmer died, his funeral services took place at St. Mary's, but his body was brought back to St. Joseph's and interred there. A few years ago in making excavations for improvement of the Sunday-school in "the basement" the remains, and those of others, were discovered and were reinterred beneath the altar in the present Sunday-school.

Father Harding's will passed in the property in his name to Rev. John Lewis, Superior of the Jesuits. Rev. Robert Molyneux came as successor to Father Harding in March, 1773.

MARTIN I. J. GRIFFIN.

# CONDITION OF THE PARISH OF KASKASKIAS OF THE ILLINOIS IN 1711.

(Translation of a portion of Penicaut's Journal of the Kaskaskias Mission.)

The Kaskaskias Illinois are very industrious and skilful in the cultivation of the soil; and in this they use the plough, which has not been introduced elsewhere along the Mississippi Valley. It was the Jesuit Fathers that taught them its use, more than sixty years ago, when they lived near Lake Pimiteony, whither they had gone down from Canada, among the Illinois, nearly all of whom they converted to the Catholic religion.

The country where they are now settled is one of the most beautiful parts of all Louisiana, and among the best, too, in regard to the fertility of the soil. As good wheat is to be found there as in France, and every species of vegetable, tubers and herbs as well, In addition they have fruit of all kinds and of excellent flavor.

In the Illinois country are to be seen the most beautiful prairies of any along the Mississippi Valley. There they grow pasture for horses, which they procure from the Cadodaquioux in exchange for merchandise.

They have large numbers of cattle on these prairies, such as oxen and cows. There are likewise among them great quantities of every species of poultry; besides, they have fish in the river by which they dwell, and in the Mississippi river, which is two miles from their village, and in which they catch large quantities of fish, so that they want in none of the things necessary and suitable for sustaining life

Near the village they have three mills to grind their corn, namely, a windmill belonging to the Jesuit Fathers, which the inhabitants make very extensive use of, and two other mills worked by horse-power, belonging to the Illinois themselves.

The women of the Kaskaskias Illinois are very adroit; they commonly spin thread of the hair of the wild ox, which is as fine as the wool of English sheep. This thread is spun as fine as silk, and it is very white; and it is of it they make their stuffs.

By far the greater number of the Illinois are Catholic Christians. In their village they have a very large church, in which there is a baptismal font. This church is kept very clean inside; there are three chapels, the large one for the choir and two side chapels. There is also a tower, and in it is a bell. They attend very regularly at High Mass and at Vespers. The Jesuit Fathers have translated for them the Psalms and hymns from the Latin into their own language.

The Illinois, both at Mass and Vespers, sing a couplet alternately with the French, who keep to the original tongue; for example, the Illinois sing a couplet of a psalm or a hymn in their own language, and the French sing the succeeding couplet in Latin, and so on; and all in the same tone in which it is sung in Europe by Catholic Christians.

Following is their way of proceeding in the celebration of marriage: The preliminary arrangements having been made, they go together to see the Jesuit Fathers at their homes, in order to have their names inscribed on the marriage register. Then the banns are published three times on three consecutive Sundays or holy days, and after this they are married with Mass, as is done in France.

(From Penicaut's Relation as found in the Margry Collection, Vol. V., pp. 488–9.)

Contributed by Rev. J. Sasseville, Quebec, and translated by Francis T. Furey, Librarian American Catholic Historical Society of Philadelphia.

# HISTORICAL NOTES.

The nature and extent of the authority of Parliament over the Colonies was discussed everywhere, till it was discovered that it was none at all; a conclusion still more forcibly impressed upon the people the Canada Bill, by which the Roman Catholic religion and Popish Bishops were established in that province by authority of a British Parliament. The people said, if Parliament can do this in Canada, they can do the same in all the other Colonies; and they began to see, and freely to say, that Parliament had no authority over them in any case whatsoever. John Adams to Rev. Dr. Morse.—[Morse's *Revolution*, p. 206.]

Besides by this act the boundaries of the Province were extended considerably beyond the limits assigned to it by the treaty in 1763, the Government of Quebec was converted into the most odious despotism, and the Catholic clergy placed upon a footing in direct hostility to the genius and spirit of the American Colonies. This should not fail to alarm them for the safety of the Protestant religion, the free enjoyment of which, according to the dictates of their consciences, had been the chief cause of the first emigrations. Hence, in all subsequent meetings of the people, as well as in the proceedings of Congress, this subject was mentioned as one of the grievances of which they had to complain.—[History of the *American Revolution*, by Paul Allen, Esq., Vol. I. Baltimore: Printed by Thomas Murphy, 1819. Page 206.]

*The Gentleman's Magazine*, (London, 1753), in a *Description of Philadelphia*, mentions that has "one Mass House." [p. 373.]

"The sign manuals of the Jesuits were the earliest maps of the interior of the United States."—[H. G. Cutler, in Mag. Am. His., April, 1890.]

David Thomas' *Travels through the Western Country in the Summer of* 1816, says of the chapel at Vincennes, Ind.: "This was built by the French Roman Catholics, and in their own style. It is 66 feet in length and 22 wide, and nine feet from the ground to the eaves. It has a kind of steeple about eight feet high, which has a small bell. The Roman Catholics, at present, have no pastor, and no other religious society is established."—[p. 195.]

Sir Edmund Plowden [a Catholic] was the first Englishman to settle in New Jersey.—[Mickle's Reminis. Gloucester.]

Papists or Roman Catholics. This sect is rapidly increasing in the United States, a fact which ought to alarm all the friends of liberty and true religion.—"A Book of the United States," by G. Mellon, p. 451. 1842.

Regular missions are also established all over the country, and it would seem, from the zeal of the missionaries, as well as by the language of the Pope, that very great importance is attached to the future religious faith in America by the court of Rome. Nor have the devoted exertions of the priests failed of much success, for it has been computed that half a million of the people of the United States are Roman Catholics, of which not less than ten thousand are in the city of *Boston*, being one-sixth of its population. It is stated that Bishop England, of Baltimore, is an officer of the Inquisition.—[Ibid. 452.]

The bill of funeral expenses of Stephen Girard amounted to $2,256.53. F. M. Drexel, father of the Drexels, of Philadelphia, had a bill for $119.24 for crape. Benjamin Carr, organist, got $25 for extra services. Candles cost $6.12. He was buried at Holy Trinity with religious services, as Bishop Kenrick was informed by a niece that when Girard was asked if he would have a priest, replied in the affirmative. He died, however, before he got to him. The Free Masons removed the body to Girard College on its completion. Girard's relatives tried to prevent it, but by the time they got the Court to act the body had been removed. So the millions of this unfaithful Catholic supports over a thousand boys yearly and sends them out infidels.

# WHERE TO FIND IT.

Laval: First Bishop of Quebec.—*Mag. American History*, April 1890.

The Pilgrims of Maryland. By Wm. A. Stokes.—*Catholic Herald* April 14th 1842.

Conversion of Rev. Mr. Barber and his family.—*Herald* April 14th 1842 from *Freeman's Journal.*

Discourse delivered on feast of St. Dominic at St. Joseph's, Somerset O. 4th August 1837 by a professed Novice.—*Telegraph* Sept. 7th 1837.

"A Religious Foundation in America" Telling the history of Father Nerinckx and Sisters of Lorretto.—*Messenger of the Sacred Heart*, Sept. 1889.

The Fall of Shawenegan. Where Father Buteux S. J. died in 1752. By Miss A. M. Pope. See Montreal *Gazette* 15th October 1888.

Communication of Jacob Weaver, John Sheaff, David Hook and John J. Wayne of Lancaster Pa. to *Catholic Herald* March 31st 1842, concerning German Catholics and in reply to S[canlan.]

Chicago from 1673 to 1725, or what is known of the first half century of its history—Communicated to the Chicago Historical Society. By John G. Shea.—*His Mag.* April 1861.

Sketch of Gonzaga College, Washington D. C. *Church News*, of Washington Sept. 15th 1889.

Reference is made to the College in this RESEARCHES Oct. 1887 p. 191.

Eulogy on the Life of Bishop England By P.S. McShane before the St. Thomas' Literary Society of Milwaukee Wis.—*Catholic Citizen*, March 30th, 1889.

For an account by Brebouef of the communil burial among the Hurons. See Jesuit Relations for 1636. Translation of these Jesuit Relations for 1636 in Fifth annual report of U. S. Bureau of Ethnology p. 110 &c.

Desultory sketches of the Catholic Church in Maryland by B. U. Campbell Began in the *Religious Cabinet* May, 1842, or *Catholic Herald*, July, August 1842.

Memoir of Rev. John Francis Moranvillé. *Religious Cabinet* Nov. and Dec. 1842.

Information about the Earl of Forth [Perth,] A Catholic, one of the 24 Proprietors of West Jersey may be found in *N. Y. Gen.& Biograph. Records* Jan. 1885 p. 6.

Information about Gov. Dongan, Catholic, Governor of New York in same work for April 1887 p. 50-1.

Description of a beautiful painting of of the Scourging of Christ at the Pillar presented to the Free Church of St. Philip's, Philadelphia by Wm. A. K. Martin, artist.—*Herald* April 21st 1842. It was the "first free church on this side of tne Atlantic" declared the *Herald.*

Additional information concerning Major Anthony Brockholst, than that given in the RESEARCHES, Oct 1888 may be found in *N. Y. Gen.* and *Biograph. Records* 1878 pp. 93 95-114 &c. also 188-9. Brockholst made a mixed marriage. His children were Protestants. His son Henry made a gift to Dutch Reformed Church. So pew No. 1 of that Church in Paterson N. J. is to this day reserved for the heirs of Henry for one acre he gave "for the good will I owe and the regard I have for the low duch Reformed church of Holland." He was a member of the Assembly in New Jersey in 1716.

In the *Magazine of American History* Oct. 1889 is "The Home of Charles Carroll of Carrollton" with an engraving "From a study in bronze by Dr. Charles L. Hodgeboom" also a picture of Home of Carroll with a fac-simile copy of a letter from Carroll to Washington Sept. 26th 1775 saying. "If we cannot obtain a peace on safe or just terms my next wish is that you may snatch by force from our enemies what their policy and justice should have granted."

# WANTED.

Catholic Spelling Book, prior to 1834.

"Ladies Mirror or Models of Piety," Philadelphia 1834.

The *C. T. A. Ledger* published in Philadelphia in 1874.

The *Catholic Press* of Boston from July 1829 to 1832.

Notes on Indians who arrived at Paris Aug. 13th 1827. By L. D. Ferlus.

The publications of the Catholic Tract Society of Baltimore.

Origine et Progress de la Mission du Kentucky, par un Temoin Oculaire, 8 vo. 32 p.p. Paris, 1821.

The Indian Grammars, Dictionaries and Catechisms of Rev. Fred. Baraga issued at Detroit, Paris and Cincinati 1845–53.

Strictures on the Establishment of Colleges in the United States and especially of St. Mary's in the precincts of Baltimore.

A Letter to the Honorable and Rev. Geo. Spencer on the Oxford Movement in the United States by Americo-Catholicus, New York Casserly & Son, 1842.

"ACT & BULL" read before the Antiquarian Society of Philadelphia 1881. It gave the Bull of Gregory XIII, Feb. 24th 1582 altering the calendar and the Act of English Parliament 1751, regulating the commencement of the year.

"The Two Schools" probably published by James Ryan, bookseller 426 Broadway New York, 1837. Ryan was succeeded by "P. Kavanagh sexton of St. Mary's church who kept a book store in Grand St. and is doing very well."—[Frenaye Correspondence *Laics.*]

"The Cause of the Catholics," by Mrs. M. Clarke. Issued in Philadelphia at time of Conwell-Harold-Hogan trouble.

"The Irishman's Advocate." Published in New York 1834.

"The Irishman" published in New York 1836. They were one cent newspapers.

By Christopher Columbus: Personal Narrative of the First Voyage of Columbus to America, from a manuscript recently discovered in Spain. Translated from the Spanish, 8 Vol. p. 308. Boston 1827.

It was also issued at Boston in the same year by Thos. B. Wait & Son, and attributed to Las Casas. The *MS.* of Las Casas was "evidently itself an abridgment of the original journal of Columbus made by the Bishop to aid him in writing his *History of the Indies.*"—Field's *Indian Bibliography*, p. 227.

J. V. Huntingdon. Narrative of a Voyage to the Northwest Coast of America in the years 1811, 1812, 1813, 1814. Or the first American Settlement on the Pacific. By Gabriel Franchere. Translated and edited by J. V. Huntingdon 12mo. New York 1854.

## WHO KNOWS.

What is the origin of the name or title "Mission Ridge," the battle-ground near Chattanooga, Tenn.

Can you tell me the part of Ireland the Mr. Lewis came from that was married to *Betty Washington*, the sister of Gen. Washington? The family of the Lewis' settled in the Shenandoah Valley.

WHO KNOWS?—Who knows anything of Sarah Chase, daughter of Solomon Chase, Esq., Physician of Cornish, County of Cheshire, New Hampshire, opposite Windsor, on the Connecticut river, Vermont. Or of Bela Chase, Esq., Captain of Militia, brother of Sarah Chase.

WHO KNOWS?—Who was Michael Shannon, of Montreal, who sent Gen. Sullivan a letter concealed in the canteen of a spy, which is described as "a shallow contrivance to try fidelity and patriotism of an American general.—(See Ford's *Writings of Washington*, Vol. V, p. 443.)

Morgan Connor (or O'Connor,) Lieut.-Col. Commandant of 7th Penna. Regiment in the Revolution. He served with credit down to the winter of 1779, when he was lost at sea in a voyage to the West Indies, undertaken for the benefit of his health and by official permission.